THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"All men who become heirs of God and joint heirs of Jesus Christ will have to receive the fulness of the ordinances of His kingdom; and those who will not receive all the ordinances will come short of the fullness of that glory, if they do not lose the whole."—JOSEPH SMITH.

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FUNERAL OF PRESIDENT JOHN HENRY SMITH.

(FROM *Deseret News* OF OCTOBER 17TH, 1911.)

FINAL tributes of love and respect were tendered to one of the favorite sons of Utah and to a great leader of the Church to-day when the funeral of President John Henry Smith was held in the Tabernacle at twelve noon. No greater funeral has ever been held in the history of the Church, as indeed no larger funeral could have been held in the great auditorium. It was filled as at a general conference from the aisles to the last seat in the galleries, and many remained outside who could not gain admittance. From all parts of the state and from adjoining states came those who hold the name and memory of President John Henry Smith in reverence. The city turned out to mourn his departure from this sphere of action. Men and women of all creeds of faith and political affiliations, men and women from all walks of life were in attendance, and the great assemblage was a token of the love and esteem in which the great man was held by all who knew him.

Not only the leaders of the Church bore witness to his greatness, but men from walks in life who are not known as great leaders in the Church to which President Smith belonged, but who are leaders and representative men of the community and of the state, also paid high tribute to his sterling character and the great and noble life which he lived among men.

President Joseph F. Smith was visibly affected with grief at being called upon to part with his beloved counselor and kinsman,

but he paid a tribute to the memory of President John Henry Smith equal to anything that could be said by one man of another. President Anthon H. Lund, in his remarks, seemed to be unable to control his grief at times, and he bore testimony to the greatness and the goodness of his fellow-laborer in the highest council of the Church. The funeral began as arranged promptly at twelve o'clock, when the great congregation arose as the funeral procession entered the north door of the tabernacle, while a funeral dirge was being played on the organ by Professor J. J. McClellan.

The tabernacle was painstakingly and lovingly decorated for the occasion. The great star, high up between the pipes of the organ, was brilliantly illuminated, and directly under the word "Utah" was the picture of President John Henry Smith, one of the favorite sons of the state, with his country's flag as a background. The great organ, all the seats of the stand, the pulpits and the chancel railings from gallery to gallery were draped in billowy whiteness with crepe, surmounted with scores of vases containing palms and beautiful flowers. The floral tributes were perhaps the most profuse and beautiful that have ever been seen in the city.

The casket which contained the mortal remains of the great leader among men reposed on a platform immediately in front of the lowest pulpit. Only glimpses of the bier could be obtained through the flowers and designs which hundreds of loving hearts had sent as tributes to the memory of the beloved departed, and which were placed by loving hands on the casket and on the tables at either end of the bier. Even the floor of the tabernacle in the vicinity of the platform on which reposed the great man's remains, was heaped with flowers, and some wreaths lay across the chancel railing, and on the lower pulpit, giving an effect of one solid bank of flowers in the front part of the great auditorium.

At twelve o'clock noon the casket was borne in from the north door. The pallbearers in the order they came were as follows:—President Francis M. Lyman, Elder Heber J. Grant, Elder Charles W. Penrose and Elder Orson F. Whitney preceding the casket. Elder Hyrum M. Smith, Elder Joseph F. Smith, Jr., Elder Anthony W. Ivins, Elder George F. Richards, Elder Reed Smoot and Elder David O. McKay bore the bier to the platform. Following were the mourners and immediate family of President Smith. As the procession entered the building, the great audience, which completely filled every part of the tabernacle, arose and remained standing with bowed heads and a hushed silence, while Professor J. J. McClellan played a funeral dirge on the organ and the casket was placed on the platform, where it was submerged in flowers. Elder George A. Smith, of the council of the twelve, and a son of the departed, sat at his mother's side, foremost among the mourners.

Bishop Franklin S. Tingey presided at the services. At 12:15

o'clock he announced the first hymn to be sung by the choir, "He was beloved, beloved by all." The opening prayer was offered by Elder Orson F. Whitney.

President F. M. Lyman, the first speaker, said: "My dear brethren and sisters and friends, our heads are bowed to-day in grief because of the departure from this sphere of President John Henry Smith, a valiant servant of the Lord, and a beloved disciple of the Lord Jesus Christ in this last dispensation. I desire to call the attention of this great assemblage to the life of President John Henry Smith. Born sixty-three ago he has been associated with all the institutions of the Church since his youthful days. He enjoyed the confidence and respect of President Brigham Young and of all the leaders of the Church from that day to the last day of his life. You are my witnesses, you who are in the Church as well as you who are not, that he was a great, a good and a beloved man. A man of genuine worth as a citizen in the state and community as well as in the Church. Coming into the Council of the Twelve on the same day nearly thirty-two years ago, we have always been associated together and we have loved each other always. During the last two years of his life he has been a member of the First Presidency and has been a worthy member of that council, as his associates testify, and a wise and conservative counselor. He has fulfilled the scriptures wherein Christ spoke of love. He walked the earth as an honorable, upright man. He loved you, not a person here whom he did not love with all the outpourings of his great heart. He loved all humanity. Perhaps no man in the Church was more widely and more favorably known among the great men of the nation than President John Henry Smith. He has kept the faith, he has endured to the end, he has fought the good fight, and he loved all mankind. No man in all the world loved humanity more than my brother whose mortal remains lie here. It fell to my lot to give to my brother the last blessing that he received from his brothers and to me he talked the last conversation he ever uttered to any man. I prize this distinction, unintentionally though it was, above my power of expression. He was a man who loved his fellowmen, and who was beloved by all who knew him. God bless his family and God bless the Church who have been called upon to part with this great man."

President Anthon H. Lund, a fellow counselor in the First Presidency, said: "This large congregation bears witness to the worth of this great man. He was beloved of all and I know there is not a person here who does not love his memory. I have known John Henry Smith for forty-six years and I am proud to say that I enjoyed his friendship and his confidence. I met him in Copenhagen and learned to love him. When I was a member of the legislature he invited me to his home often, and his counsel and advice was valuable to me. While we have been associated in the

presidency of the Church I have learned to love him more than I thought it possible for one man to love another. John Henry Smith was indeed a great and a lovable man. He fulfilled the Scripture which says, 'And besides using all diligence, add to your faith virtue, and to your virtue knowledge, to your knowledge temperance, to temperance patience, and to patience brotherly kindness, to brotherly kindness godliness, and to godliness charity.'

"I do not know a man who did this more than John Henry Smith. He was a student and a scholar, although he did not have a collegiate education. A man with strong appetites, yet he kept them under perfect control. He kept the Word of Wisdom to its fullest extent, and he was tolerant to a degree unknown in most men. If he saw an erring one he would go up and put his arms around him and talk lovingly with him, and I have heard many a person say, 'If it had not been for John Henry Smith I don't know where I would have been!' I know of no one who could appeal to the young as could Brother John Henry Smith. I feel that we have lost a true friend, a wise counselor and a great man, and he did in very deed add to his character all these godly attributes spoken of by the prophet of old. God bless his family and God bless the Church who must now do without him."

President Joseph F. Smith spoke with much feeling of the departed member of the First Presidency. He said: "I shall not attempt to detain you very long. I hope I may be able to control my feelings for a few moments. For not only have all the good things which have been spoken of President John Henry Smith endeared him to me throughout his whole life, but in addition he has ever been a dear kinsman to me. His father was a father to the fatherless, and to him I owe very much of the privileges and honors I have enjoyed in life, if I do not owe my life's mission. In childhood I was left fatherless and motherless, and this noble kinsman became my stanchest friend. When others failed to have sympathy for the fatherless boy, and wayward, perhaps, the father of this my cousin, threw himself in the breach and defended me in my youth. The noble character inherent in President John Henry Smith is nothing but his heritage bequeathed to him by his father, his grandfather and his great-grandfather, all of whom were just as loyal, just as noble and just as true to their country, and these characteristics have descended to President John Henry Smith through a long line of patriots and loyal men who would have laid down their lives for their convictions or for their country, and many of whom did lay down their lives for both. I say this for the benefit of the present generation that they may know the character of these men. My heart has been very heavy, since he was taken away. I did not think I could speak upon this occasion. I would have preferred to remain silent, but my friends insisted upon my saying a few words. I

have loved this man as I have loved his father, both of whom I have known from boyhood. I have ever rejoiced exceedingly in his capacity to do good and in his determination to do good wherever there was an opportunity to do it. A little more than a year ago we were called upon to part with another leader among men—Brother John R. Winder. I loved him, too, for all his noble qualities, for his integrity to the cause in which we are engaged, which cause makes toward the peace and amelioration of the condition of the children of men. No matter what men may think of this cause, that was the justification of its inception and its existence. Brother John Henry Smith was the embodiment of the noble characteristics of his kinsman, the Prophet Joseph Smith, wherein he accorded to all mankind the privilege to worship God according to the dictates of their conscience. I do not know of a man who had these noble characteristics to a greater extent than John Henry Smith. He embraced the gospel of Jesus Christ because he believed it to be true and he ever lived its teachings. There are thousands here who bear testimony to his greatness. He embraced the gospel as it was restored to his kinsman by messengers from heaven. He loved the Lord; he loved his fellowman; he despised hypocrisy, and he ever walked as an upright and God-fearing man. I loved John R. Winder because of his greatness, because of his wise counsel, because of his true worth and greatness. I loved John Henry Smith for these same reasons and in addition to that I loved him as a kinsman. I cannot pause here without saying that I love my brother, Anthon H. Lund, for his greatness, for his godliness, for his love of humanity and for all his great and noble characteristics; I love him as it is possible for one man to love another. I would love all mankind if they would let me. I have labored in the ministry since I was fifteen years old, and have endeavored to give to mankind the gospel message because I loved them; but this man loved all mankind whether they would or not. May we emulate his example and may his family from whom he has departed be comforted."

Governor William Spry, Elder Heber J. Grant, Elder Reed Smoot, and Rabbi Charles J. Freund also spoke, paying high tribute to the character and worth of the deceased President.

The choir, with Professor Evan Stephens conducting and Professor J. J. McClellan at the organ, rendered the following selections: "He was Beloved, Beloved By All," "God Moves in a Mysterious Way," and "Who Are These Arrayed in White?" Lizzie Thomas Edward rendered in solo, "O My Father," and a quartet composed of George D. Pyper, H. G. Whitney, H. S. Ensign and John D. Spencer sang "Not Dead, But Sleepeth."

Elder Orson F. Whitney offered the opening prayer and Elder Charles W. Penrose pronounced the benediction.

At the city cemetery, where interment took place, the quartet sang, "Rest," and Elder Hyrum M. Smith dedicated the grave.

MOVING PICTURE MISREPRESENTATIONS.

THERE are appearing throughout the various provincial cities several moving-picture shows, placing before the public the much-talked-of, though fabulous, "evils of 'Mormonism.'" Not many evenings since, it was my good fortune to witness one of these exhibitions. The scene of action was not specified, though any part of England might fit. There was no plot worth mentioning, and the sole object of the pictures is to make money out of the common prejudice against the "Mormons," without any regard to truth in any detail. The pictures witnessed by me were of a nature to appeal to none but the unthinking, the unlearned, or the extremely credulous. To those possessed of any knowledge of the subject in hand the thing was ridiculous. On the part of the originators, great ignorance is displayed in almost every scene—for instance, English railway carriages were seen on supposed American railways, and the transatlantic liner was more after the order of an excursion boat than the real thing. There was neither customs' officials nor custom house at the New York end of the voyage. In a supposed scene in Salt Lake City the streets were narrow and the houses were of typical English design. Perhaps the most absurd feature of the entire affair was the arrival of two English youths in Utah, who are shown as following the supposed "Mormon" villain from a structure representing the great "Mormon" temple—which no one who has seen the original or a real photograph of the temple would have recognized, but which, with its pillared porch and broad stone steps extending across the entire front, resembled the entrance to a modern Wesleyan chapel or the front of the church of the Madeline in Paris—to his home, where, after being several times foiled by the "Mormon," they eventually succeed in the rescue of the fair maid "stolen" from her home and parents in England. It is a most curious thing also that, while in England the "Mormon" seemed to be endowed with almost superhuman cunning and his friends were numerous and assisted him at almost every turn, yet on his return to Utah, where one would naturally suppose his influence and the number of his friends to be vastly greater, his cunning craftiness fell from him as a mantle, and those of his own household were his worst enemies and every man's hand was seemingly raised against him.

It is not my purpose, however, to describe at any length the pictures shown. The point to which I desire to call attention is the absurdity of such far-fetched representations. While in some other country, as before noted, the "Mormon" is represented as possessed of great sagacity, insomuch as to successfully elude all efforts made to capture him by the police, though they are possessed of a full description of him and the young lady whom he has "stolen," for some time previous to his leaving the country.

This is, to say the least, not a very flattering or complimentary reflection upon the effectiveness of the police of these countries. More absurd still, though apprehended on board the ocean liner by means of wireless telegraphy, the illusive "Mormon" evades all of his pursuers and succeeds in not only leaving New York City unobserved, but travels nearly two thousand seven hundred miles through the United States, and finally lands his "prey" in Salt Lake City. Here he is at last entrapped by two lone English boys of perhaps eighteen or twenty years of age, while the police of two great nations were held at bay. When will the people wake up and refuse to be gulled by such misrepresentations?

These pictures and stories of like calibre are only exceeded in their perversion of the truth by their absurdity. By them the police system of these countries, the good sense of this people and the moral status of womanhood are placed upon an exceedingly low plane, while the sagacity, the will power and marvelous executive ability of a "Mormon" elder is exalted above the hills.

Chesterfield. EDWIN D. HATCH.

HEREDITY.

There is no thing we can not evercome;
Say not thy evil instinct is inherited,
Or that some trait inborn makes thy whole life forlorn,
And calls down punishment that is not merited.

Back of thy parents and grandparents lies
The Great Eternal Will. That, too, is thine
Inheritance, strong, beautiful, divine,
Sure lever of success for one who tries.

Pry up thy fault with this great lever—Will.
However deeply bedded in propensity,
However firmly set, I tell thee firmer yet,
Is that vast power that comes from Truth's immensity.

Thou art a part of that strange world, I say,
Its forces lie within thee, stronger far
Than all thy mortal sins and frailties are,
Believe thyself divine and watch and pray.

There is no noble height thou canst not climb;
All triumphs may be thine in Time's futurity;
If, whatso'er thy fault, thou dost not faint or halt,
But lean upon the staff of God's security.

Earth has no claim the soul can not contest.
Know thyself part of the Eternal Source:
Naught can stand before thy spirit's force;
The soul's Divine Inheritance is best.

—ELLA WHEELER WILCOX.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 9, 1911.

THE PATRIARCH.

WORD has just been received from Salt Lake City that John Smith, the presiding Patriarch of the Church, passed away in death Tuesday, November 7th, 1911. The immediate cause of his demise was pneumonia.

John Smith is a son of Hyrum Smith and Jerusha Barden, and was born September 22nd, 1832, in Kirtland, Ohio. On the 18th February, 1855, he was ordained to the office of Patriarch under the hands of the Presidency and Twelve Apostles, being the sixth presiding patriarch of the Church. He has served in that capacity nearly fifty-six years. He is widely known throughout the Church, and has pronounced thousands of patriarchal blessings upon the heads of the Latter-day Saints, pointing out their lineage, foreshadowing their future, and sealing them up to eternal life. He has thus administered comfort, joy, peace, hope and blessing to the people of God in our day. His has been an active and useful life and he has set forth an example that is worthy of emulation.

He was closely identified with the migration of the saints from Nauvoo to the Rocky Mountains, and took part in founding Salt Lake City and establishing the people of the Lord in the fastnesses of the everlasting hills.

He performed an honorable mission to Scandinavia, leaving his home in April, 1862, and returning in April, 1864. While on his mission he studied hard and obtained a good knowledge of the Scandinavian languages—Danish-Norwegian and Swedish.

Patriarch Smith was of a sweet and lovable disposition, and made friends wherever duty called him to labor. He laid down his body in peace at the ripe age of seventy-nine, and will be held in loving remembrance by thousands upon thousands of Latter-day Saints.

It is with a sense of deep sorrow that we are called upon to part with the leaders of the Church. Within a very short period two members of the First Presidency—namely, John R. Winder and John Henry Smith—have passed away, and now, as chronicled, our beloved Patriarch has been struck down in death. However, while we mourn their loss, we bow in humble submission to the will of the Lord, in the firm belief that He will raise up valiant men to fill their places.

RUDGER CLAWSON.

MINUTES OF MANCHESTER CONFERENCE.

THE Manchester semi-annual conference was held in the Chorlton Town Hall, Manchester, November 5th, 1911. There were in attendance—President Rudger Clawson, of the European mission; Elder Hugh Ireland, Liverpool office; President S. Cottam, Sheffield conference; President L. Mackay and Elder R. E. Barber, Birmingham conference; also Elder K. H. Bennion, who was visiting prior to going to labor in Germany; President William E. Mitton and nineteen traveling elders of the Manchester conference.

The morning session commenced promptly at 10:30. There were present one hundred and twenty. Opening hymn, "Hail to the brightness." Prayer was offered by Elder William C. Mills. Singing, "Praise to the man."

President Mitton made the opening remarks and welcomed the people to conference. Explained the purpose of meeting together and said that for all to gain benefit they should maintain a spirit of investigation and sincerity. Said the authority held by President Clawson was equal to that of the apostles of old.

Elder Joseph F. Bagnall was pleased to meet in conference, and appreciated the privilege of bearing his testimony. Explained how essential it is to live true to the gospel principles if we expect to enjoy the blessings connected with the same. Showed how utterly impossible it is for man with his limited knowledge to know God without first obtaining the Holy Spirit. Told of the blessings to be obtained by obedience to the Word of Wisdom. The gospel is for temporal benefit as well as spiritual. Bore testimony to the sterling truths of the gospel which the Latter-day Saints were preaching. Exhorted the saints to seek earnestly for a testimony of the truth.

Elder Hugh Ireland rejoiced in having the opportunity to bear testimony in that great city to the fact that God had restored His gospel to the earth again. Said people often strain the scriptures so that a meaning is conveyed which is contrary to the spirit of the text. Faith is taught by some as being sufficient to secure salvation. We do not preach one principle of the gospel to the ignoring of another. We hold them all as being essential. The gospel taught by the Latter-day Saints is in harmony with all scripture. It stands all tests, whether conducted by learned or by humble men. All the children of God were created that they might be blessed. The gospel is broad and comprehensive, taking in all things. Bore testimony to the truthfulness of the gospel as taught by the Latter-day Saints.

Miss Lily Manders rendered a solo entitled, "The heavenly song," in a beautiful manner.

President Clawson then addressed the meeting, commenting upon the excellent way in which the solo was rendered. The words and the spirit put into them by the singer were inspiring to

him; also expressed his delight in the second hymn, "Praise to the man." Read the hymn through and dwelt at some length on the precious thoughts contained therein. Portrayed the line of prophets from Adam down until the Savior. Proved from the scripture that the Savior was Himself a prophet, an apostle and also an high priest. Touched upon the revelations of God given unto these ancient prophets. Showed that the Savior organized His church with apostles, prophets, etc., and the necessity for the same. Told how the world in these days denied the necessity of inspired men. They had grown in worldly wisdom until they had taken upon themselves the awful responsibility of doing away with various officers which Christ Himself had placed in the Church for a specific purpose. Told of the revelation given to the Prophet Joseph Smith, and related the circumstances leading up to his enquiry of the Lord. The world refuses to accept him as a prophet, as they declare God no longer reveals Himself to men. Pointed out the fallacy of such a belief. Testified to the power accompanying the gospel and declared in earnestness the fact that God must have a prophet upon the earth, if the people are to receive His word. Bore testimony also to the divinity of the work. Invoked God's blessing upon all the faithful.

Closing hymn, "The Spirit of God." Benediction by Elder Oliver Bryson.

The afternoon meeting was called to order by President Mitton at 2:30. There were present one hundred and ninety-two. Opening hymn "The Happy Day." Prayer by Elder Lafayette Jackson. Singing, "If you could hie to Kolob."

Sacrament was administered by Elders L. E. Williams and R. R. Haslam, assisted by Elders D. G. Emry and Harley Greaves. During the administration of the sacrament the hymn "Reverently and meekly now," was sung.

President Mitton then presented the general and local authorities, all of whom were unanimously sustained.

Elder N. Ray Pixton gave a spirited address upon the principle of obedience, showing the blessings derived through obeying the gospel principles. Quoted the thirteenth Article of Faith and commented briefly upon it. Bore a strong testimony to the truth of the gospel which he as an elder was representing.

Miss Ada Duxbury then sang a solo entitled, "A beam from Heaven." This was rendered in a beautiful manner.

President Samuel Cottam, Sheffield conference, said the gospel embraces many principles. Christ came and atoned for the sins of the world and brought about a glorious resurrection. He established certain laws and commandments that we must adhere to. Dwelt at some length upon the united order, or having all things in common. Explained how the people of the city of Enoch attained through righteousness to much knowledge, and, having progressed as far as possible upon the earth, were therefore

taken unto the Lord. Referred to the Book of Mormon, which gives a history of the American Indians and tells how the Savior came upon that continent and set up His Church there. It was necessary to preach repentance and baptism to the people as they were wicked. Showed the conditions of the people before the Savior's appearance. Also related their changed and prosperous condition while living under the greater law, until worldly pride crept in and they fell into error. God gave this same law unto the Prophet Joseph Smith. The people could not live it and tithing was given as a lesser law. Bore testimony to the divinity of the mission of the Prophet Joseph Smith and his successors, also to the truthfulness of this latter-day work.

Miss Lily Smith sang a solo entitled, "Calvary."

President Leonard Mackay, of the Birmingham conference, rejoiced at the spirit present in our midst. The spirit of friendliness goes out to all and the mission of the Latter-day Saints is not to tear down, but to build up the rest of humanity. Took for his text the words of the Savior, "If ye love me, keep my commandments." Cited a similar expression contained in the sacrament hymn, and explained how it appealed to him. Explained the purpose of the sacrament and what it was symbolical of. Blessings are to be obtained thereby, if we partake of it with clean hands and pure hearts. He emphasized the fact that if we love the Savior we will keep His commandments, thereby gaining a right to the kingdom of heaven. Bore a strong testimony to the truthfulness of the gospel, also to the divinity of the mission of the Prophet Joseph Smith.

Closing hymn, "O say, what is truth?" Benediction by Elder Parley Z. Hatch.

At the evening session President Mitton called for order at 6:30 o'clock. There were present two hundred and sixty-five. Opening hymn, "Guide us, O thou Great Jehovah." Prayer by Elder R. E. Barber. Singing, "Prayer is the soul's sincere desire."

A report showing the labors of the elders for the past six months was read by the clerk.

President Mitton commented upon the report and said it showed that a testimony of the gospel was being borne to many people. Every tract contains a message to mankind that is essential to their salvation. The principles therein may appear new, but it is the same gospel that was taught from the beginning. Peter, on the day of Pentecost, told the people to repent and be baptized that they might receive the Holy Ghost. That same promise applies to us in this day and age. The Savior commanded His apostles to teach the people to observe all things whatsoever He had commanded. Many principles were given and all were necessary. Men have sat in judgment upon the principles of the gospe and have changed them to conform with their own ideas. They have even created to themselves a new God, without body, parts

or passions. Told of the restoration of the true gospel of Christ, and bore testimony that God lives and that this latter-day work is true. Exhorted the saints to diligence and upright living, and said they would thereby gain a crown of righteousness.

A duet was then beautifully rendered by Miss and Mr. Gregory entitled, "Love divine."

Elder Hugh Ireland said the teachings of the Latter-day Saints were always the same, wherever they may be. He spoke of the apostasy which had taken place in the world. Definite principles were set forth by the Savior, and one plan of revealed truth. Many had been waiting for the message, and when it came they gladly accepted it. The conditions of salvation were given by Peter on the day of Pentecost and the same applies to us to-day. The Spirit given to the apostles and saints was to lead them into all truth. What a change came over the people when the Spirit and authority of God ceased to be with them. What great responsibility man took upon himself to alter the law of God. He said that no man had been able to overthrow even one principle taught by the Latter-day Saints. This was because they were established by God Himself. Encouraged the fullest investigation of the teachings of the Latter-day Saints on the part of all present.

Miss Lizzie Gleaves beautifully rendered a solo entitled "The Crown of Life."

President Clawson rejoiced in the spirit of the meeting. All that had been said and done had been pleasing to him. Spoke upon the character of God and His relationship to us. God is love. He loves even the wicked, because they are His children; but He hates their evil deeds. God is patient. Mortals are quick to anger, but God is long-suffering. We do not worship the Christian God, but the God of the Bible. He is no respector of persons. The gospel we bring to you is a gospel of salvation, to lift up humanity. Explained the message contained therein. John taught repentance and baptism for the remission of sins. That self-same message is brought to-day by the elders to you. It is a solemn message from heaven. Pictured the astounding mercy of God toward Sodom and Gomorrah. Told of the pleading of Abraham and the answers given by the Lord. Related a story of a very dry rain, referring to the Lord pouring down fire and brimstone upon Sodom and Gomorrah. God is a God of peace and mercy. War, as a great general once said, is hell, and it is contrary to the spirit of the gospel. The only warfare the Savior waged was against sin. He invited the closest scrutiny and investigation of the gospel principles.

President Mitton made a few closing remarks and declared conference adjourned for six months.

Elder James J. Allen sang a solo entitled, "The Gates of Paradise."

The Doxology was sung. Benediction by President Mitton.

On Saturday, President Clawson met with President Mitton and nineteen traveling elders in priesthood meeting. President Samuel Cottam, of the Sheffield conference, was also present. An enjoyable time was had and good reports were given. Many excellent instructions were imparted and a number of questions were answered by President Clawson.

THOMAS ANDERSON, Clerk of Conference.

FROM THE MISSION FIELD.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home November 2nd, 1911, per s.s. *Corsican*. From Great Britain—L. H. Whipple, Thomas A. Abel, Frederick Burton, Peter H. McGuire, Charles E. Price. They were accompanied by two emigrants in charge of Elder P. H. McGuire.

Baptisms.—On Thursday, October 26th, 1911, at "Deseret," High Road, South Tottenham, London, N. (London conference), one convert was baptized by President J. S. McCann.

A baptismal service was held at the Public Baths, Grantham (Nottingham conference), on Wednesday, October 25th, 1911, when one person was baptized into the fold of Christ, Elder J. W. Haslam performing the ceremony.

New Baptismal Font at Sheffield.—The elders of the Sheffield conference have in times past experienced considerable difficulty in securing suitable places in which to perform the ordinance of baptism. President Samuel Cottam recently decided to overcome the difficulty, and proceeded to draw up plans for a baptismal font. With the assistance of Elders William Thurgood, Alma L. Riggs, Edwin Clawson and Coulson Rich, the work has been accomplished. A beautiful up-to-date baptismal font has now been installed in the rear room of the church. It is a credit to the Sheffield conference, to President Cottam and the elders associated with him in the laudable undertaking. Following the successful completion of the font, a baptismal service was held on Wednesday, October 25th, 1911, when eight souls went down into the waters of baptism, President Samuel Cottam, Elders William Thurgood, J. B. Hirst and Frederick Burton officiating.

Arrivals.—The following named missionaries for the European mission arrived November 4th, 1911, per s.s. *Virginian*: John S. Ledingham, Orion B. Thurgood, Bountiful, Utah; Gilpin S. Woolley, Herman J. Wells, Peter S. Condie, Andrew K. Smith, Reynold H. C. Hansen, Oscar M. Olson, Burtis F. Robbins, Wilford Davis, Thomas C. Hair, Roscoe W. Eardley, Ella N. Eardley, Salt

Lake City; George T. Cox, Pocatello, Idaho; Francis Simpson, Bedford, Wyoming; Douglas T. Murdock, Heber, Utah; George H. Parker, Mountain View, Alberta, Canada; George Allen, Stone, Idaho; Ivan L. Tolman, Murtaugh, Idaho; Karren Bennion, Taylorsville, Utah; Homer W. Esplin, Orderville, Utah; George W. Foster, Roice B. Nelson, Cedar, Utah; Neely L. Hansen, Brigham, Utah; Edward Bergquist, Glencoe, Idaho; France O. Dahl, Farmington, Utah; Henry A. Thornock, Bloomington, Idaho; Alma J. De La Mare, Tooele, Utah; Ray D. Fitzgerald, Draper, Utah; Hugh R. Woolley, Franklin R. Smith, Centerville, Utah.

Appointments.—The elders who arrived for the British mission, November 4th, 1911, have been appointed to labor in the following conferences: John S. Ledingham, George H. Parker, Manchester; Gilpin S. Woolley, Bristol; Douglas T. Murdock, Hull; Herman J. Wells, George Allen, Liverpool; George T. Cox, Francis Simpson, Newcastle; Peter S. Condie, Scottish; Orion B. Thurgood, Sheffield.

District Meeting.—President F. B. Hammond and four traveling elders met with the saints and friends of the Ipswich branch (Norwich conference), on Sunday, October 29th, 1911. Two well attended and spirited meetings were held. President F. B. Hammond addressed the morning meeting, his subject being the restoration of the gospel. The evening meeting was called to order at 6:30 o'clock. There was a good attendance. Elder F. D. Ashdown extended a hearty welcome to all present. Elder James W. Fitches said he was pleased to be present. He compared modern Christianity with the scriptures, showing that modern Christians do not worship the God of Abraham, Isaac and Jacob. Elder Willardson pointed out the necessity of obeying the gospel. President Hammond said that through the atonement of Christ we are saved. He showed the necessity of a true understanding of God, in order to worship Him in spirit and in truth. Closing prayer by Elder S. C. Kelsey.

Successful Socials.—A successful social was held on Saturday evening, October 21st, 1911, at 3 Mornington Street, Keighley branch (Leeds conference), in honor of Elder Samuel L. Bleak, who will shortly return to his home in Zion. Thirty-five saints and friends met together to pay their respects to the departing elder. A splendid program was rendered. As a token of love from the saints and friends, Elder Bleak received a very useful hand bag and a handsome illustrated book of the characters of Shakespeare. A good time was enjoyed by all present. Elder Bleak bore his testimony to the gospel, and urged the saints to continue in the good work.

On Tuesday, October 24th, 1911, at Dublin (Irish conference), the

time of the Bible Class was given over to a social in honor of Elder P. H. McGuire, who is leaving for Zion. The president of the branch, Brother Fred Boher, presented a handsome Irish rug and a purse, on behalf of the saints and friends, to Elder McGuire as a token of esteem. Elder McGuire expressed his thanks and appreciation in words suitable to the occasion. He leaves with the love and good wishes of the saints and friends.

A very successful social was given on Thursday evening, October 26th, 1911, in honor of Elder George O. Stoddard of the Glasgow branch (Scottish conference). An interesting program was rendered, and all spent a very enjoyable evening. Elder Stoddard has filled a successful mission and expects to visit his brother in Germany before going home.

An enjoyable farewell social was tendered by the saints and friends of the Bristol branch (Bristol conference), October 24th, 1911, to Sister Alice Jenkins, prior to her departure to Alberta, Canada. She was presented with a traveling rug, as a token of esteem from the saints and friends she leaves behind. A good program was rendered and refreshments served.

On Tuesday evening, October 24th, 1911, the Sheffield Relief Society gave a very successful "tea" and "sale of work." The articles offered for sale were of the finest quality. The financial results showed that the efforts of the Relief Society were fully appreciated and successful. After the sale of work, a successful social was given in honor of Elders William Thurgood and Frederick Burton, who have completed their missions, and Mrs. William Thurgood, who came over to join her husband on his return home; also Sister Hetty Cottam, who is emigrating to Zion. An excellent program was rendered, and an enjoyable time was spent by all present.

On Thursday evening, October 26th, 1911, Elders B. A. Wilson and E. W. Smith gave a social in connection with the opening of the winter's work of the bible classes of the York branch (Hull conference). About forty saints and friends were present. An interesting program was rendered and light refreshments were served. The remainder of the evening was spent in playing games.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lessons XIII and XIV.—Sermon on the Mount.

Note to teachers: The division between these two lessons may be made at the close of the study of "The Beatitudes." (II: 1).

I. The Occasion (Matt. 5: 1, 2; Luke 6: 17-19).

1. Place: a hill near the Sea of Galilee, generally believed to be the two-peaked elevation now called the Mount of Beatitudes, also known as the Horns of Hattin.

2. Time. (a) Following a night of prayer. (b) Associated with ordination of the Twelve.

II. Analysis of the Sermon (Matt. chapters 5, 6, 7; compare Luke 6: 20-49.) See also the sermon as repeated on the occasion of our Lord's visit to the Nephites after His resurrection. (III. Nephi, chapters 12, 13, 14.)

1. The Beatitudes (Matt. 5: 3-12). (a) What are blessings? (b) Note that great blessings may be devoid of present pleasure and may not include worldly prosperity. Distinguish between happiness and pleasure.

2. The higher law. Note contrast between the teachings here given and the law of retribution under which the people had lived. The old law was fulfilled and superceded, but not nullified by the new law (Matt. 5: 17-19.) (a) Sin to be checked at its beginning; spirit of enmity and hatred may develop into that of murder; forgiveness not to be bought with a gift (verses 21-26). (b) Purity enjoined in thought as well as in act; chastity of heart and mind (verses 27-32); self-denial required. (c) Purity in speech—"Swear not at all." (d) Good for evil—"Love your enemies." (e) True alms-giving—not for the praise of men (Matt. chap. 6). (f) Prayer—not made of words. The Lord's Prayer. We are commanded to pray, not simply to say our prayers. (g) Treasures of heaven in contrast with the riches of earth. (h) Reliance on the Father who provides—"Consider the lilies." (i) Sincerity of purpose; self-examination;—the mote and the beam. (j) The law and the prophets—"Whatsoever ye would that men should do to you, do ye even so to them."

DIED.

Carroll.—At Belfast, October 2nd, 1911, Sister Sarah Carroll; born August 2nd, 1878; baptized September 23rd, 1910.

Thompson.—At Grimsby, October 27th, 1911, Sister Amelia Scholey Thompson; born at Hull September 8th, 1863; baptized 22nd June, 1906, at Grimsby; buried October 30th, 1911, in Scather Road Cemetery. Elder D. C. Loveland preached the funeral sermon.

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